

PIONEER

PREPARING FOR THE TREK

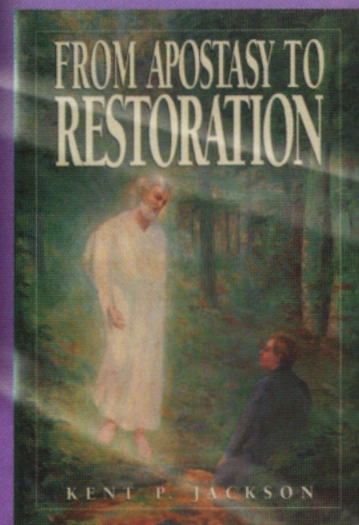
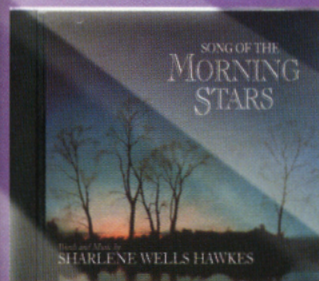
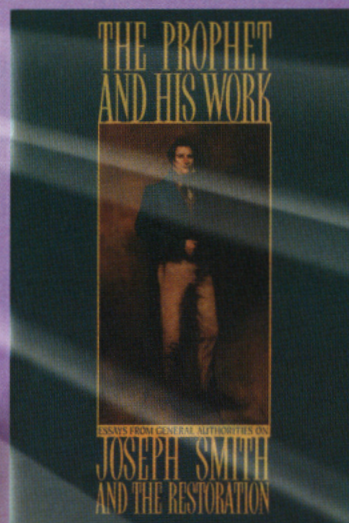
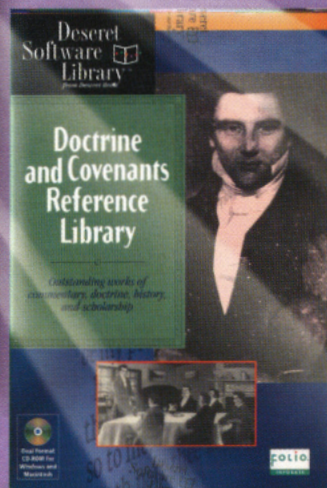
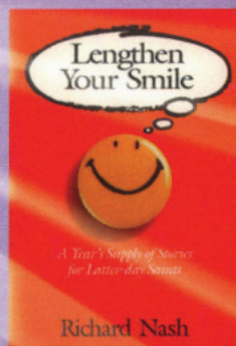
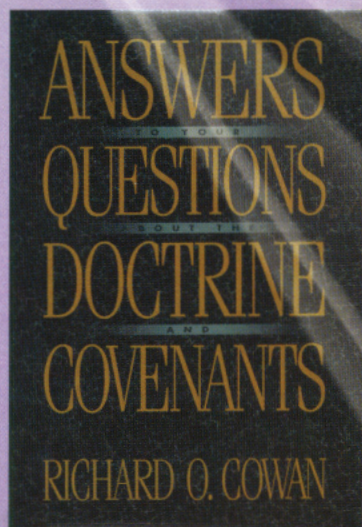


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Deseret Views

A Publication of the
National Society
of the Sons of Utah Pioneers



Cover:
Winter Quarters
by J. Leo Fairbanks, 1933
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Contents:
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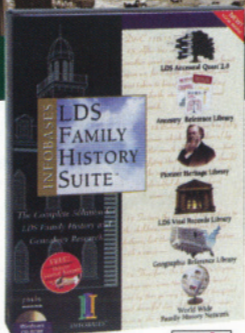
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PIONEER

A Publication of the
National Society of the Sons of Utah Pioneers

MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination. *Pioneer* magazine supports the mission of the Society.

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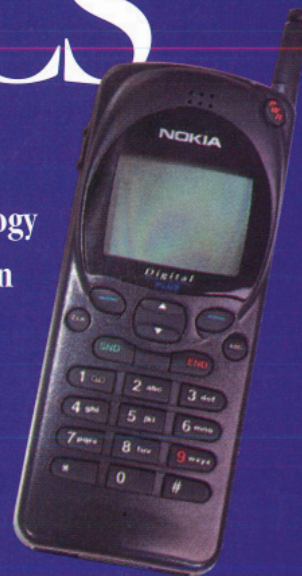
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With this issue we begin the Sesquicentennial year, commemorating the arrival of the Mormon pioneers into the Salt Lake Valley.

Wouldn't they be amazed if they could see their farms and fields replaced by thousands upon thousands of homes, arranged in orderly rows, and a multitude of buildings and new streets? I expect they would be even more amazed as they observed the present-day morality and interpersonal relations that exist today.

We are grateful today, as we navigate through the foggy future, that we can seek to maintain our spirit and commitment and steadfastness by remaining close to the stated ideals of the National Society of the Sons of Utah Pioneers. These ideals are to foster the same spiritual elements of success of the pioneers of the State of Deseret and Utah Territory who conquered, transformed and settled the great wilderness of the West: namely, faith in God, devotion to family, loyalty to country, freedom of conscience, commitment to work, service to others, cooperative industry and indomitable integrity. These are high ideals, but we believe they present worthy goals for us to strive to achieve.

We are encouraging each SUP Chapter to participate in a project commensurate with the pioneer theme this Sesquicentennial year. Several that are in their final planning phase are the Golden Spike Celebration near Corinne, scheduled for May 10; the dedication of the Hilda Erickson monument at Grantsville in June; and the Nauvoo-to-Salt Lake City Mormon trail re-enactment from July 2-22.

Other good news for us this year is the publisher's announcement that there will be six issues of *Pioneer* magazine, each issue exploring a different aspect of the Sesquicentennial. As you will see, this issue looks in some depth at the trek preparations that occurred during the winter and early spring of 1846-47. The Spring issue (due out in April) will focus on the 1847 pioneer trek itself, and in June we will have a special Pioneer Day issue that looks at the arrival in the Valley. In August, the Summer issue will explore the first few months in the Valley, and in October the Autumn issue will feature Brigham Young's return to Winter Quarters and the significant events that occurred there. Finally, the Christmas issue, due out in November, will introduce you to other groups of pioneers who arrived in what is now Utah during the latter half of 1847. You might also be interested in knowing that our publisher is also exploring the possibility of putting together a commemorative volume of significant pioneer stories from past issues of *Pioneer*. We'll keep you posted on this interesting and informative endeavor as we proceed through this remarkable year of Sesquicentennial events and observations. ▼



by

President Richard S. Frary

Bring in the Sesquicentennial Year



*Elinore Speir
is a volunteer in
a Newborn
Intensive Care Unit.*

**Mary, born two
months too soon,
needs your help.
Volunteer.**

*She holds babies.
"Holding these
babies helps them
get well sooner
and back to their
families. It feels
so good. I receive
so much more
than I give."*

Medical technology has greatly improved the odds for infants born prematurely or with complications. But they still need one thing technology can never provide: caring people to hold, and comfort. Over 2,100 infants are admitted yearly to Newborn Intensive Care Units throughout Utah – 2,100 infants who need a human touch.

Can you hold a baby ? Volunteer.

There are many other ways you can serve. You can plant trees, feed the homeless, spend time with children at risk or help someone to read. If you have been thinking about volunteering, stop thinking.

Call 1 800 250-Serve.

Honoring Utah's Hispanic Pioneers

You know what happened in Utah 150 years ago this year. But do you know what happened here 220 years ago? *Serious* pioneering.

The 220th anniversary of the Dominguez-Escalante expedition through Utah in 1776 was recently commemorated at This is The Place State Park. The event was co-sponsored by the Utah Pioneer Sesquicentennial Celebration Coordinating Council, the Governor's Office on Hispanic Affairs and the Governor's Hispanic Advisory Council.

Dr. Theresa A. Martinez, associate professor of sociology at the University of Utah, presented information about the Dominguez-Escalante expedition and the subsequent immigration of Hispanic people to Utah.

Only 25 days after the United States Declaration of Independence was signed in Philadelphia, a party led by Catholic fathers Francisco Atanasio Dominguez and Silvestre Velez Escalante departed from near present-day Santa Fe, N.M., intending to reach the Pacific Ocean. The group included 12 Spanish colonists and two Timpanogot Indians as guides. A Spanish party member, Bernardo Miera y Pacheco, was a retired military engineer who drew an influential map of the region and provided measurements of latitude for the party.

The expedition crossed what is now the Utah border near Dinosaur National Monument on Sept. 12. They followed Joaquin, a 12-year-old Native American, to his home in Utah Valley, and then continued southwestward, leaving Utah in early October. The party never reached the Pacific Ocean, but traveled unexplored portions of western Colorado, central Utah and northern Arizona. Many landmarks were given Spanish names that can be traced to this expedition. Traders benefited from the trails Dominguez and Escalante explored. Their journal was published, including Miera's maps, which were useful to later explorers, including John C. Fremont. The Mormon pioneers read about the Spanish explorers in Fremont's report. The Spanish Fork River was named by Fremont in honor of the Hispanic explorers.

Dr. Martinez said it wasn't until the early 20th century that Mexican immigrants made their way to Utah to work

in the mines, in agriculture and on the railroads. Many immigrants traveled the trails explored by Dominguez and Escalante and settled in small colonias and barrios in Monticello, Price, Bingham Canyon, Clearfield and along the Wasatch Front. Puerto Rican immigrants followed.

Later Hispanic people came to work for Hill Air Force Base. After World War II, successive waves of Latinos from South and Central America and Spain came to raise their families. They shared a common language with Mexican Americans, but varied considerably in cultural heritage, dress and history. Today Hispanic/Latinos number well over 120,000 persons, totalling 6 to 8 percent of Utah's population and comprising the largest ethnic group in Utah.

The State Sesquicentennial Council is making an effort to honor the contributions of the diverse people of Utah who have "pioneered" in some way. For more information call (801) 533-3597.

The Pioneering Contributions of Utah Women

will be featured during a brown bag lecture series that is being co-sponsored by the Utah State Archives and the Utah State Historical Society. The series, titled "The Pioneering Spirit: Notable Utah Women," will be held at noon at the White Chapel across from the Utah State Capitol. Scheduled lectures include:

March 20 "Sarah Elizabeth Carmichael: Poet"
by Miriam B. Murphy

April 17 "Chipeta: Ute Leader"
by Susan Lyman-Whitney

May 15 "Esther Rosenblatt Landa: Political Activist"
by Robert Goldberg

June 12 "Susanna Bransford Engalitcheff: Silver Queen"
by Judy Dykman

July 17 "Kuniko Muramatsu Terasawa: Journalist and Publisher"
by Haruku T. Moriyasu

August 21 "Mary Teasdel: Artist"
by Martha Bradley

September 18 "Writing Ethnic History: Memories of My Life"
by Helen Zeese Papanikolas

October 16 "Maude Adams: Actress"
by Rachelle Pace Castor

November 20 "Ivy Baker Priest: U.S. Treasurer"
by Stanford J. Layton.

If You Haven't Visited

the Canyon Rim library and family history center at the Sons of Utah Pioneers National Headquarters (3301 E. 2920 South in Salt Lake City), you may be missing something.

"So many new sources of information have been added," said Florence Youngberg of the SUP National Office. "We don't pretend to have everything, but what we have may be what people need in their research of pioneer people and places."

Among the new holdings of the library are the first seven volumes of the Utah County Histories series being compiled by the Utah State Historical Society, including volumes on Emery, Salt Lake, Grand, Wasatch, Washington, Rich and San Juan counties. Additional volumes will be acquired as they are released.

"These books make for fascinating reading," Youngberg said. "No matter how much you may think you know about your home county, you will find that there is still much to be learned."

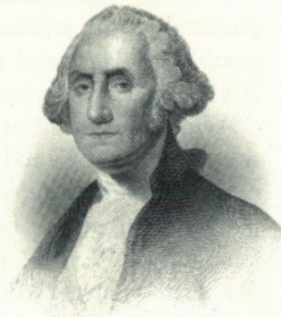
Some of the other records that may be of help to researchers include the cemetery records of the Salt Lake City Cemetery from the first burial in 1847 through 1992; new Scottish census records from the Lutheran Church; and a wide variety of photographs, microfiche, CDs and films.

"If you don't know how to get started in researching your family and ancestors, come to the family history center and let us help you," Youngberg said. "You never know what help you will find in our library until you visit us."

**Also at the
Canyon Rim Family History
Center:** A series of classes are being offered to help enhance your family his-

tory work. On Saturday, April 12, the offerings will include "How to Get the Most from American Research at the Family History Library (Researching Cemetery Records)" and "Probate Records (Using the Family History Library Catalog)."

These classes are offered free of charge, with pre-registration preferred but not required. For more information, please contact Youngberg at the library, (801) 484-4441. ▼



To John Augustine Washington, 1755

*By miraculous care
of Providence,
that protected me
beyond expectation,
I had four bullets
through my coat
and two horses shot
under me, and yet
escaped unhurt.*

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Calendar of Events

MARCH 28

Pioneer Quilt Makers Exhibit,
Wheeler Historic Farm

APRIL 4

LDS General Conference broadcast
from Mormon Pioneer Trail

APRIL 18

Mormon Tabernacle Choir
Sesquicentennial Concert,
Temple Square

MAY 22

Pioneer Sesquicentennial
Conference
Omaha, Nebraska



Far more than just a physical location, Winter Quarters is a concept, a transitional period of refinement during which Utah's pioneers prepared themselves to possess and build their "Zion" in the Mountain West.

That sentiment was reflected in remarks by Jay Smith, chairman of pioneer heritage, as he introduced the fourth annual Mormon History Symposium sponsored Nov. 16 by the National Society of the Sons of Utah Pioneers at the Headquarters Building in Salt Lake City. The feeling was echoed continually in presentations by scholars at the symposium, which included a readers theater and subsequent speeches and discussions.

Winter Quarters was a timely symposium theme, as 1996 and 1997 are anniversary years marking the sesquicentennial of the Mormon exodus from Nauvoo, the founding of Winter Quarters near present-day Omaha, Neb., and ultimately, the pioneer arrival in the Salt Lake Valley.

Maureen Ursenbach Beecher of the Joseph Fielding Smith Institute for Church History at Brigham Young University prepared the readers theater script and served as narrator. A researcher and compiler of diaries and journals from the Winter Quarters period, she is editing a series of books based on some of those pioneer writings. Joining her in the readers theater were five outstanding historical scholars: Maurine Carr Ward, Richard E. Bennett, Patricia Bennett, Dale Beecher and Carol Cornwall Madsen.

Following the readers theater, Dr. Bennett spoke on "The Impact of Winter Quarters On Church Organization and Doctrine," after which Marjorie D. Conder, curator at the LDS Museum of Church History and Art in Salt Lake City, discussed "The New Mormon Trail Center at Historic Winter Quarters—Vision, Planning and Fulfillment."

At an evening banquet, J. Elliott Cameron, national SUP president, talked about upcoming sesquicentennial observances, including the SUP motor tour of the Mormon Pioneer Trail from Nauvoo, Ill., to Salt Lake City.

Following is a summary of the symposium presentations:

"Winter Quarters is a time, a transition, a trial," declared Maureen Ursenbach Beecher in the opening narration to her readers theater. "It is a cauldron, a crucible

in which a people, converted to a new and demanding faith, were cleansed by cold and hunger, baptized in the great pool of their suffering, and redeemed by the outpouring of spiritual manifestation. Winter Quarters is the congregation of the Saints spread across 300 miles of hills, prairies and rivers, of rain and snow and mud, from Nauvoo on the Mississippi to the actual Winter Quarters on the Missouri. It is a halfway hovel between the persecutions experienced in Illinois and freedom anticipated in Upper California."

Quotations were read from the life writings—diaries, letters and reminiscences—of some of the men, women and children who were there. Mary Haskin Parker Richards, for example, was a young English convert to Mormonism who painted a beautiful picture of her Winter Quarters home: "Amelia, Ellen and myself took a walk on to the bluff where we gazed with delight upon our city of eight months growth. Its beautiful gardens and extensive fields, clothed with the fast growing corn and vegetables of every description, above all things, pleasing to the eyes of an exile in the wilderness of our affliction."

Helen Mar Kimball Whitney, then young and recently married, remembered in later years what it felt like in that time and place where her first child had died at birth: "The outlook was indeed a gloomy one, and needed all the faith and hope that could be mustered to sustain us under the circumstances, for death was sweeping away its victims and want and suffering seemed to be staring us in the face, which required courage, and a mighty effort to obtain the requisite amount, to be able to bear up under it. That was among the saddest chapters in my history."

For each passer through the camps in Iowa and along the Missouri, Winter Quarters was a vastly different experience. Men, women and children, sharing the same community suffered uniquely. But one sentiment all shared: there would be a better day tomorrow. Upper California, under which name the basin of the Great Salt Lake was known, held for Mormons the same promise "over Jordan" held for black slaves: freedom and the end of tribulation.

According to Dr. Bennett's symposium presentation, Winter Quarters meant "both tragedy and triumph, despair and

A Time, *Impact of Winter Quarters* a Transition, *Explored at Symposium* a Trial



by

R. Scott Lloyd

hope, defection and faith” to the Mormon pioneers.

“Winter Quarters was far more than a transitional stopover along the trail to some glorious resting place far away in the West,” Dr. Bennett said. “It could arguably be considered in many ways the Saints’ finest hour. Winter Quarters marked the tragic demise of an Eastern dream and the sacrificial down payment of a new Western future.”

Broadly interpreting Winter Quarters to include as many as 12,000 Latter-day Saints living on both the Iowa and Nebraska sides of the Missouri River, Dr. Bennett discussed its impact on Church organization and doctrine. Painting a bleak picture of death, disease, starvation, uncertainty about the future, attempts by detractors such as James Strang to cause defection in the camp, Professor Bennett noted: “There was no wide-scale defection or turning back, nor even a hint of rebellion. If surrounded by despair, there was no surrender to it. And though enveloped by unruliness, they were not engulfed by it. Life went on: socials, song fests, banquets, dances, school classes, concerts, musicals, church services, all these and more continued on in their new makeshift city.”

The hardships brought out the people’s compassion perhaps on a wider scale than had been seen before, he said. That was reflected in the changing role of bishops in church organization. Brigham Young called numerous bishops on both sides of the river, not only to conduct meetings but also to meet the temporal welfare needs of the families. The

women’s Relief Society, established in Nauvoo, also became more active in charitable service at Winter Quarters, he said.

“The expanded role of the bishops, the active participation of the Relief Society, all underscored the deepening sense of community among the Latter-day Saints,” Dr. Bennett said, “and led to a profound and lasting realization that the interests of the individual or family must be surrendered in the final analysis for the good of the larger community of the Saints.”

LDS Church historic sites all have the same purpose, said Marjorie D. Conder. They “witness to God and to each other as church members and to non-members that we remember, and this history is motivational to us. It helps us want to do and be the best we can, to live true to the heritage that we have.”

A curator at the Museum of Church History and Art in Salt Lake City, she has been in charge of assembling the exhibits at what is formally called the Mormon Trail Center at Historic Winter Quarters, Omaha, Neb. The facility is to be dedicated April 16. The exhibit is not fully installed, but was opened for a preview Dec. 7 in observance of the Iowa Statehood Sesquicentennial (Council Bluffs, just across the Missouri River in Iowa, was founded as Kanesville by the Saints just before their establishment of Winter Quarters in the Nebraska Territory).

Unlike many LDS historic sites, which commemorate specific events, “this exhibit is about a long-ranging time period and a long-ranging experience,” she said. “We

have bracketed this for 1846-49, which was the period of the formal gathering.”

The title, she said, is “Zion in the Wilderness—from Temple City to Temple City,” adding that “wilderness” in this context does not necessarily mean isolation. “For Latter-day Saints, it is the wilderness if there is not a temple and the opportunity to make covenants with God,” she said. “They left Nauvoo [where the majority of the adults were endowed in the newly completed temple]. They were journeying to another holy place, where they would once again establish temples where they could make covenants.”

The Mormon Trail Center recounts “stories inside of stories of this Zion in the wilderness,” she said. “There is a leaving, there is a wilderness, there is a return.” Among the exhibits that are planned for the facility are:

- a 15-foot model of the Nauvoo Temple, with an 18-inch-deep facade;
- a series of paintings based on the Nauvoo exodus;
- a tent, mannequin and painting depicting William Clayton playing the violin as he writes the words to “Come, Come, Ye Saints” on the Iowa plains;
- a map, with push-button lights, showing almost 100 tiny communities settled by Latter-day Saints;
- a scale model of Winter Quarters;
- a memorial room overlooking the Winter Quarters Cemetery, which contains the graves of many pioneers. It will present LDS beliefs about Christ and the atonement as well as historical facts about those who died and the causes of death. ▼

R. Scott Lloyd is a writer for the LDS Church News.



Pioneer Sesquicentennial Children’s Activity Day



Saturday, April 12, 1997, 10:00 A.M. to 3:00 P.M.

Museum of Church History and Art, 45 North West Temple St., Salt Lake City, Utah

Preparing for the Trek

Finalizing Plans for the Journey West



by Richard E. Bennett

While building their cabin city at Winter Quarters, skirmishing with Indians, sparring with agents, eking out a living, and coping with sickness and disease, Mormon pioneer leaders analyzed and reanalyzed their plans. In question was the spring departure of a pioneer company of yet unknown size and makeup, along some still-to-be-finalized overland trail, to some obscure resting place at the foot of the mountains, and eventually to "Zion" in some undetermined valley over the Rockies. The planning councils in which these issues were discussed were essentially extensions of earlier Nauvoo deliberations, since they had always intended to reestablish the The Church of Jesus Christ of Latter-day Saints in the West. But their stay at the Missouri provided time and opportunity to restock their supplies; rethink their plans; confer with gentile traders, trappers, and missionaries who knew the West firsthand; obtain the best, most reliable maps; and formulate a deliberate, foolproof plan of action.

Yet despite these advantages, until the eve of their exodus they did not agree on many details of their impending march and eventual destination. And if Brigham Young knew precisely where he was going when he and the advance party left in April 1847, it was the best-kept secret in camp.

Besides the trapper Peter Sarpy, who told what he knew of the prairie and mountain west, Brigham Young and his colleagues in the Quorum of the Twelve conferred at length with Father Jean Pierre De Smet, who visited the settlements on 19 November 1846. "They asked me a thousand questions about the regions I had explored," De Smet later reported, "and the spot which I have just described to you [the Great Basin] pleased them greatly from the account I gave them of it."

Their destination remained the same as a year before—some secluded valley in either the Great Basin or Bear River country. In all the official correspondence coming out of Winter Quarters between August 1846 and April 1847, references to an ultimate destination were consistent but guarded. In August 1846 Brigham told Colonel Thomas L. Kane "they were intending to settle in the Great Basin or Bear River valley." John D. Lee, who participated in the confidential conversation with Colonel Kane at Cutler's Park, elaborated on Brigham's comments: "With reference to our Settlements in the California's—we do not intend gowing and [settling] the Majority of our People on the [coast] or near the Bay of Francisco—but intend Settling the grater part of our People in the great Basin Between the Mountains near the Bear River valley."

In correspondence to President James K. Polk, "the Great Salt Lake or Bear River Valley" was plainly specified. In September, Brigham again spoke of Bear River, the Great Basin, or some other favorable valley. A Willard Richards letter to Colonel Kane in mid-February 1847 proves winter discussions did not affect the ultimate destination. "We have not changed our views relative to a location," wrote the camp historian. "It must be somewhere in the Great Basin, we have no doubt."

But if their target remained consistent, the complex plans for getting there evolved through at least three subtly distinguishable stages of development. Such matters as the time of departure, the number of men, the route, the need for another farm or way station, the regulation of authority, camp organization, and other related concerns were in constant debate. How, not where, was the divisive issue.

The first plan was to send across the mountains to the Great Basin or Bear River Valley a substantial number of able-bodied men who would plant extensive crops and erect substantial improvements and facilities. After a year or two they would return to bring back to the Great Basin area as many of the Missouri River encampments as possible. Central to this operation were the completion of the Winter Quarters mill far

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Between the
Mountains
near the Bear
River valley."*

enough in advance to provide abundant seed, a very early departure, and a universal understanding and willingness among the families to surrender their sons and husbands and to remain a year or two longer at the Missouri. The company was to consist of carpenters, millwrights, fence-builders, and experienced farmers, who, after reaching their new home, would lay out a city, select a temple lot, sow extensive acreage, build permanent living quarters, erect mills, and in every possible way "prepare something tangible for our families and the Saints when they follow after."

But the Council of Fifty had other ideas. In a series of meetings in November and December, the Council of Fifty, reconvening officially for the first time since Nauvoo days, met to discuss "the organization of the camp of Israel and our contemplated journey." The plan that resulted from council deliberations superseded the preliminary plan of just a few weeks earlier.

Central to the Council's plan was the establishment of a large farm or way station, like Mt. Pisgah or Garden Grove, in an isolated setting in Yellowstone country north of Fort Laramie. Planting spring crops at the foot of instead of across the mountains was safer than risking all on an over-the-mountain dash. Fewer men would be required since few large facilities were envisioned and only planting would be required at this temporary site, while more men could come on after spring. If successful at the Yellowstone, a small band might later go over the mountains, find the right valley, and at least make a tiny foothold and plant some fall crops. If the plan were successful on both counts, the bulk of the Church could be brought out in the spring of 1848 as originally decided. More cautious than the first, this second plan was a scheduling change, a guarantee for essential wilderness crops in the summer and fall of 1847; but the end result would be the same. Prompting this revision were the advice trappers were offering, the three hundred pounds of flour per man required, the failure of the mill to begin operating in time to supply the pioneers with sufficient seed grain, and a feeling that a way station farther west would be a healthier place to spend another summer than Winter Quarters.

Despite his tentative agreement with the Yellowstone plan and the words of support given by various members of the Twelve, Brigham Young never warmed up to it. In the first place, he did not like the direction the plan would take them, viewing it as a way station off the main line and north by hundreds of miles from where they were intending to go. Why risk living among potentially hostile Sioux and Mandan Indian tribes for another winter? Why risk unnecessarily an uncertain crop in an unknown area away from trading posts and settlements? Why delay at all? Better to take the risks of getting over the mountains than to mire in the swamps of the Yellowstone.

Second, Brigham didn't like what he was hearing about the Yellowstone. Joseph Holbrook, after return-





ing from his explorations west with James Emmett, told Brigham that while the Running Water was a fairly direct route, the feed along the way was "entirely eat out" by large buffalo herds. More seriously, the Sioux Indians "expressed an unwillingness for us to pass through their country and make a large road as it would serve to drive off their Buffalo and other game." The Ponca, confided Holbrook, "expressed the same opinions as the Sioux." If the warlike Sioux were concerned about a tiny exploration party, how would they react to large caravans? Besides, the Sioux were already a serious enough hazard to the settlements at the Missouri. To aggravate them further would be risking the lives of both the overlanders and the weakly defended settlers back at Winter Quarters.

What Logan Fontenelle described was equally unsettling, if not more so. Fontenelle was the interpreter to the Omaha Indians and a frequent visitor at Winter Quarters. A half-breed son of the mountain man Lucien B. Fontenelle, he possessed extensive knowledge of the Far West. Logan Fontenelle thought the Yellowstone plan unwise. "The soil about Tongue River is red and yellow clay and you cannot raise crops on it," he advised Willard Richards, Thomas Bullock, and Henry G. Sherwood in mid-December. "From the Ponca to the Oregon trail is a broken country—between the divides are swamps—the Creeks that run into the Running Water are not miry, but it is a rough Country... Up the Running Water you will see trouble and may break your wagons. I would not undertake to go up that River." Instead, Fontenelle strongly recommended they pursue their original plan to follow the North Platte, which he described as "a level prairie and good sound road to the Mountains." He also spoke encouragingly about the "best soil" south of the Salt Lake.

Another drawback to the Yellowstone plan was the increased hardship it would place on members of the Mormon Battalion. Brigham was keenly aware that after their discharge in the summer of 1847 many of the soldiers would be returning from the Pacific Coast to their families. They had already marched enough at his insistence. The Yellowstone scheme would add several hundred more miles to the soldiers' march.

On 11 January 1847, Brigham told of a dream he had received the night before of Joseph Smith and his mother Lucy Mack Smith, reporting that he and Joseph "conversed freely about the best manner of organizing companies for emigration." Three days later, on Thursday, 14 January, Brigham presented his revelation to the church. Recorded today in the Doctrine and Covenants and received then as "The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West" (D&C 136: 1), the document was a brilliant and well-timed statement, not because of what it said regarding the organization of companies (since they had already had companies of hundreds, fifties, and tens all across Iowa) but

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for what it declared concerning the source of final authority. Given first to the Twelve on 14 January, to the High Council on 16 January, to the general priesthood quorum on Sunday, 17 January, and finally to the general membership on 19 January, "The Word and Will of the Lord" said many things but perhaps none more important than this: that the journey westward, its organization, its conduct, all must be "under the direction of the Twelve Apostles" (D&C 136:3). For the first time since Joseph Smith, the faithful proclaimed, God had given direction. He had not left his people alone in the wilderness and he would not abandon them. And he had stated unequivocally who was in charge. Though the revelation said nothing about their final destination nor the feasibility of a way station, it did establish ultimate authority. The Twelve were in control—not the Council of Fifty, not the High Council, nor any other group.

The third plan, then, the Quorum of the Twelve plan, was more than a restatement of camp organization or direction. It pronounced in unambiguous terms once and for all the supremacy of the Quorum of the Twelve over not only spiritual but also temporal and political matters. With the matter of authority finally settled, the Saints could focus on the specifics of preparing for their departure. A confident Brigham Young, four days after announcing his revelation, stated "he had no more doubts nor fears of going to the mountains, and felt as much security as if he possessed the treasures of the east."

But at this point he had more confidence than answers. Who would go in the advance party? Was the Yellowstone still a viable option? How soon could they realistically start the trek given the need to reorganize all the camps? When would all the rest join the advance company? Many of these questions would not be answered until the eve of their journey.

Determining the makeup of the pioneer companies was a two-step affair and must be seen as part of a larger effort to organize all of the Mormon encampments at the Missouri. According to the revelation, all the Saints had to be accommodated within a traveling organization whether or not they could leave in the spring or fall. Brigham wanted to put the camps on a standby basis, alert to the need of leaving as soon as possible. He would overlay the existing ecclesiastical structure with a traveling organization in order to constantly remind his followers that their stay was only temporary.

According to the revelation, three other companies besides Brigham's and Heber C. Kimball's were to be organized, and from these, the best-prepared, most able-bodied men would be selected to form the advance company. Each of the five companies would take an equal portion of widows, orphans, and Battalion families. Brigham and Heber would divide the Winter Quarters population basically along family lines. Wilford Woodruff and Orson Pratt were to take

the remnants of Winter Quarters before incorporating everyone at Mt. Pisgah and Garden Grove. George A. Smith and Amasa Lyman were ordered to organize the east bank settlements. It took these Apostles five to six weeks to tour all the settlements; read the new revelation; choose captains of hundreds, fifties, and tens; and complete their preparations. Ezra Taft Benson, meanwhile, reorganized the Ponca settlement.

Heber C. Kimball, excited at the response and anxious to get away, gave a valuable progress report on the reorganization and mobilizing efforts: "The union that now exist[s] in the camp of Isreal, which are now on the west side of the Missouri River, surpasses any since the Church was organized from the Quorum of the Twelve down through every organization of the Church... We have now already organized somewhere between twelve and fifteen hundred men, and the Brethren on the east side of the river are flocking to the standards daily: There are many of those on the east side of the river that are in a scattered state, and have become rather cold and lifeless as it were, like unto a firebrand that is separated from the fire."

Evidence indicates that there was initially some confusion over the inclusion of families in the early departing companies. The earliest would leave in March, followed by a second caravan once grass had grown. This later company would consist of many of the Battalion families. Other companies would come on in intervals until 1 July. The rest would vacate the Missouri the following spring.

But the matter of who would go was inextricably part of another dilemma—where to go and how to get there. By mid-February the leaders were leaning heavily toward risking a nonstop, over-the-mountain thrust to the Great Basin with this one precaution: "Should our bread stuff fail for lack of means to procure, we will then be obliged to stop a part of the camp at the foot of the mountains and plant late crops." In other words, they would reverse the order and priority of the Council of Fifty plan—put in a spring crop in the Basin first, and then, if required, plant fall crops at the foot of the mountains.

Monday, 22 March, had for some time been targeted as the departure date, but the last minute elimination of the Yellowstone plan, delays because of unfinished work in organizing the camp according to "The Word and Will of the Lord," difficulties in gathering provisions, and the time required to confront objections all forced a postponement. Part of the change involved a major reduction in the size of the pioneer company from well over three hundred to less than half that number. A smaller company could move more quickly while leaving more crop growers and defenders back at Winter Quarters. Another target date, 1 April, also came and went. Finally on Saturday morning, 5 April, the first of Heber C. Kimball's company began rolling out of Winter Quarters. Others followed on Monday, and on 8 April, Horace K. Whitney

and many General Authorities set out for the main rendezvous point at the Elkhorn ferry about fifteen miles west.

But the sudden arrival of Parley P. Pratt from his mission to England forced another week's delay. Brigham Young, Heber C. Kimball, Ezra Taft Benson, Orson Pratt, Porter Rockwell, George A. Smith, Wilford Woodruff, and Willard Richards all returned on horseback to Winter Quarters on 12 April while the rest of the advance company were sent ahead to the Platte River to cross it before heavy rains intervened.

Parley P. Pratt met in council with his fellow Apostles the evening of the twelfth and reported on his mission to England. He also indicated that John Taylor, hourly expected, was bringing 469 sovereigns of gold, representing a portion of the tithes from the British Saints, and almost five hundred dollars' worth of astronomical and other instruments useful to the pioneers on their journey.

The next day John Taylor did arrive by boat up the Missouri with the money and two sextants, two barometers, two artificial horizons, one circle of reflection, several thermometers, and a telescope. Orson Pratt, the most scientific-minded of anyone in camp, would put such instruments to excellent use during the ensuing trek. The Twelve continued their deliberations, and many commendations and criticisms were expressed of the missionaries' work in England. It was decided that Brigham should have disposal of the British moneys.

Meanwhile, Elders Pratt and Taylor were given responsibility for organizing—along the patterns set forth by "The Word and Will of the Lord"—the first emigration company and later smaller companies until 1 July. These later emigration companies were to bring five hundred pounds of breadstuff per person, enough to last eighteen months, in case the pioneer companies failed to reach their destination in time to put in fall crops. There must be no repetition of the ill-fated Donner party. "In all cases," instructed Brigham, "the brethren must run their own risk for food, and not depend on the pioneers, or any company in advance for support." After their departure, Orson Hyde, expected back later in the spring after visiting branches of the Church in the eastern states, would, as he had done in Nauvoo the preceding spring, be in charge of the rearguard Mormon settlements.

After the final organization and preparation of the company of 143 men and boys, three women, and two children—the amalgamation of leaders from all five companies—at 2 p.m. on Friday, 16 April, following months of planning, turmoil, and twisted expectations, Brigham Young and the Mormon pioneers headed west into history. ▼

Richard E. Bennett is head of the Department of Archives and Special Collections at the University of Manitoba. His book, *"And Should We Die": Mormons at the Missouri*, was published by the University of Oklahoma Press in 1987.

*These later
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eighteen
months, in
case the
pioneer compa-
nies failed to
reach their
destination in
time to put in
fall crops.*



Brigham Young

Mahonri Young

Brigham's Grandson Carves His History in Butter and Bronze

A boxer warding off blows, his knees buckling; a stone mason gripping a sledge hammer, straining as he prepares to slam it home; an exhausted street worker goading the jackhammer deeper into the rock. Exertion. Weariness. Life. This is the artwork of Mahonri Mackintosh Young, the Utah artist who captured in pencil, oil, watercolor and bronze the simple, physical actions of the working man and woman.

"Hon," as Young was known throughout his life, was born in Salt Lake City on Aug. 9, 1877, just prior to the death of his illustrious grandfather, Brigham Young.

While recovering from an attack of appendicitis at age five, Young's father, whittled shapes out of wood to amuse his son. The boy was inspired by the wood shapes and began sculpting birds and other animals in clay, which he harvested from nearby creek beds near their home in the mouth of Parley's Canyon.

Although bright and industrious, Young had little patience with the formal education processes of the day. He dropped out of school in the fall of 1894. Confident that his future lay in art, he tried to enroll in the art department at the University of Utah at age 18. He was rejected, however, due to his lack of formal art training.



Farm Worker



Factory Worker

By David M. Gagon



To compensate for this deficit, he joined three of his close friends—Lee Greene Richards, Alma Brockerman Wright and Jack Sears—in taking private art lessons from the Paris-trained artist J.T. Harwood. Young was grateful for the opportunity to finally try his hand at oil painting and sculpting with modeling clay, and would later credit Harwood as one of the prominent aesthetic influences in his life.

To finance his art studies, Mahonri worked in a stationery shop. Later, he was employed as an artist for the Salt Lake Herald and the Salt Lake Tribune, where he was able to save enough money to study drawing for two years under Kenyon Cox at the Art Students League in New York.

Returning to Utah in 1901, Young again worked at the Herald as a photo engraver, eventually becoming head of the department. It was during this time Young discovered that he and his brothers had a small inheritance from a small property owned by their grandfather, Brigham. With this money—along with money saved while working at the Herald—Young continued his artistic preparation in France.

In Paris, he enrolled at the Julian Academy, where he studied drawing (Young believed that draftsmanship was the basis of all art). When not in school, he wandered the streets of Paris sketching, trying to perfect his skills at memorizing the forms and faces of common people.

In 1903, Mahonri experienced his first real success as an artist with his sculptures, “The Shovelers” and “Man Tired,” winning acclaim at the American Art Association Show in Paris. In the summer of 1905, he returned home.

The next few years were crucial for the 18-year-old artist. He opened a studio in Salt Lake City and struggled to find work. He taught art classes at the YMCA, but—as in Paris—he spent most of his days wandering the streets sketching people. His first sculpting commission back in the states was for the Utah State Fair, where he was asked to model a lady out of butter for the Fox Creamery. Just as “The Dairy Maid” was nearing completion, someone left the refrigerator door open and she melted. Unperturbed, Young put the butter back into the refrigerator and re-shaped the figure. He made \$25 for his efforts.

His next commission was to sculpt a statue of Joseph Smith for The Church of Jesus Christ of Latter-day Saints. His first attempt was a failure, but his second was a success. Later, the Church requested a companion statue of Joseph’s brother, Hyrum. The two handsome, life-sized statues can currently be seen on Temple Square in Salt Lake City.

By 1910, Young realized that Salt Lake City was not an especially promising market in which to ply his trade. He and his new bride, Cecilia Sharp, moved to New York, where he opened a studio in which he pro-

One of Young’s

most famous

works was the



This is the Place

Monument,

created in 1947

to celebrate the

centennial of the

arrival of the

Mormon pio-

neers into the

Salt Lake Valley.

duced drawings, etchings, watercolors and small sculptures. Times were difficult, but Mahonri’s reputation continued to grow so that by 1912—at the age of 35—he was made an associate member of the National Academy of Design and given a commission to model life-sized groups of Arizona Indian figures by the American Museum of Natural History. An exhibition of 78 pieces from this period, including oils, watercolors, etchings, drawings and sculptures, recently closed at the Church Museum of History and Art in Salt Lake City.

In 1912, Young was also commissioned to create another monument for the LDS Church. The Seagull

Monument was designed to memorialize the period of time when thousands of seagulls saved the crops of the Mormon pioneers from ravenous crickets. This monument, said to be the only one in the world erected in honor of birds, was unveiled in Salt Lake City in 1913. Like Young’s statues of Joseph and Hyrum Smith, it is prominently displayed on Temple Square.

The same year the Seagull Monument was unveiled, Mahonri was significantly involved in preparations for the New York opening of the Armory Show, America’s first glimpse of modern art from Europe. Later, Young would find the outgrowth of this modernism anathema, calling it “modern aberrations.” Instead, he created representational and inspirational pieces about the struggles of mankind in such works as “The Stevedore,” “Man With a Pick,” “Laborer” and “The Rigger.”

During the next decade Young’s career blossomed. He spent more than two years in Paris, from 1923-1925, sculpting the “Monument to the Dead” at the American pro Cathedral. In 1929 he spent several months in Hollywood working for Fox Film Studios.

One of Young’s most famous works was the This is the Place Monument, created in 1947 to celebrate the centennial of the arrival of the Mormon pioneers into the Salt Lake Valley. It stands 60 feet tall and is 86 feet long. Positioned at the mouth of Emigration Canyon in Pioneer Trail State Park, it was erected in honor of the men and women who helped settle the Salt Lake area: Peter Skene Ogden, John C. Fremont, Brigham Young, Fathers Escalante and Dominguez, William H. Ashley and members of the original Mormon pioneer company. But there are many who content that his crowning artistic achievement was the statue of his grandfather, Brigham Young, which today is placed in the rotunda of the United States Capitol building in Washington, D.C.

Mahonri Young died Nov. 2, 1957, in Norwalk, Conn., at the age of 80. He left behind a powerful and convincing record of working men and women through dozens of masterpieces, infusing the viewer with a sense of his own importance in the world. ▼

David Gagon is a visual arts writer for the Deseret News.

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‘Slowly Forward’

A Personal Perspective on Trek Preparations at Winter Quarters

I crossed the Mississippi river on the 12th of February [in 1846]; my brother, [Lorenzo Snow,] with a portion of his family, a few days later, after having made the necessary arrangements for the others to follow. On the day in which he crossed the river, the Nauvoo Temple took fire, but fortunately the fire was extinguished before much damage was sustained.

We camped near the bank of the river, in a small grove. We were poorly prepared for the journey before us, especially at this season of the year. A heavy snow-storm occurred, after which the weather turned intensely cold, and caused considerable suffering. My brother had two wagons and a small tent, one cow and a scant supply of provisions and clothing, and yet was much better off than some of our neighbors in our general encampment.

On the 7th of February, 1846, Brigham Young, our great leader under God, organized the Camp in order for traveling. Lorenzo was, at this time or soon after, appointed captain over the ten in which Parley P and Orson Pratt and their families were included. On the first day of March, the ground covered with snow, we broke encampment about noon, and soon nearly 400 wagons were moving to we knew not where.

by Eliza R. Snow



As applicable to the circumstances, I here insert two poems which I wrote in Camp:

Camp of Israel

Lo, a mighty host of Jacob,
Tented on the western shore
Of the noble Mississippi,
They had crossed, to cross no more.
At the last day-dawn of winter,
Bound with frost and wrapped in snow;
Hark! the cry is "Onward, onward!
Camp of Israel, rise and go."

All at once is life and motion,
Trunks, and beds, and baggage fly;
Oxen yoked, and horses harnessed,
Tents rolled lip and passing by:
Soon the carriage wheels are moving,
Onward to a woodland dell,
Where at sunset all are quartered,
Camp of Israel, all is well.

Thickly 'round the tents are clustered,
Neighb'ring smokes together blend;
Supper served, the hymns are chanted,
And the evening prayers ascend.
Last of all the guards are stationed,
Heavens! must guards be serving here?
Who would harm the houseless exiles?
Camp of Israel, never fear.

Where is Freedom? Where is Justice?
Both have from this nation fled;
And the blood of martyred Prophets
Must be answered on it's head!
Therefore, to your tents, O Jacob!
Like our Father Abra'm dwell;
God will execute His purpose,
Camp of Israel, all is well.

Camp of Israel

Although in woods and tents we dwell,
Shout! shout! O Camp of Israel:
No "Christian" mobs on earth can bind
Our thoughts, or steal our peace of mind.

Though we fly from vile aggression,
We'll maintain our pure profession,
Seek a peaceable possession,
Far from Gentiles and oppression.

We'd better live in tents and smoke,
Than wear the cursed Gentile yoke;
We'd better from our country fly,
Than by mobocracy to die.

We've left the City of Nauvoo,
And our beloved Temple too;
And to the wilderness we go,
Amid the winter frosts and snow.

Our homes were dear, we loved them well,
Beneath our rook we fain would dwell,
And honor our great God's commands,
By mutual rights of Christian lands.

Our persecutors will not cease
Their murd'rous spoiling Of our peace,
And have decreed that we shall go
To wilds where reeds and rushes grow.

The Camp, the Camp, its numbers swell,
Shout! shout! O Camp of Israel!
The King, the Lord of hosts is near,
His armies guard our front and rear.



We moved slowly forward. As this was the breaking up of winter, travel with teams was exceedingly difficult, especially as our teams were not suitably provided for; the animals lived mostly on browse (buds and twigs of trees, which were felled for this purpose), and, consequently, were weak and poor.

At a locality which we named Garden Grove, we made a halt, and commenced an improvement by building a few log huts, etc. This was done, more especially, for the benefit of those who would follow, a few remaining to cultivate the ground and prepare a resting place for the weary Saints, while the main body of the camp moved forward to another halting place, which we named Pisgah.

[Lorenzo's] journal speaks: "At this place I was taken seriously and dangerously ill with a burning fever, which so affected my brain that I was delirious many days, lying at the point of death. While in this condition, Elder Phineas Richards, the father of Apostle F. D. Richards, assisted by other kind brethren, took me from my bed, wrapped in a sheet, placed me in a carriage, drove to a stream of water, and baptized me in the name of the Lord, for my recovery. The fever immediately abated, and through kind, unwearied nursing and attention, by my faithful, loving wives, and my dear sister, E. R. S. Smith, aided and sanctified through the power and blessing of God, I was delivered from suffering and restored to health. The sickness was the result of extreme hardships and exposures consequent on the journey.

"Elder William Huntington was called to preside over the settlement in Pisgah, which position he filled until, as many others in that location, he was removed by death, and his mortal remains consigned to the silent grave. After his death, Elder Charles C. Rich was appointed to fill the vacancy. In the following Spring, 1847, Elder Rich left for the Bluffs, to join the main body of emigrants, and I succeeded him as president of Pisgah.

"By this time the Saints in Pisgah were in a very destitute condition, not only for food and clothing, but also for teams and wagons to proceed on their journey. Several families were entirely out of provision, and dependent on the charity of their neighbors, who, in most cases, were illy prepared to exercise that virtue. But, above all this, a sweeping sickness had visited the settlement, when there were not sufficient well ones to nurse the sick; and death followed in the wake, and fathers, mothers, children, brothers, sisters and dearest friends fell victims to the destroyer, and were buried with little ceremony, and some destitute of proper burial clothes. Thus were sorrow and mourning added to destitution."

What a dilemma! And who better calculated to cope with it than Lorenzo Snow? With an indomitable energy, a mind fruitful in expedients, and a firmness of purpose that never yielded to discouragement, he proved himself equal to an emergency which would

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ill with a
burning fever,
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I was
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days, lying
at the point
of death."*

have terrified men of ordinary abilities.

In the first place he moved to arouse and combine the energies of the people, organized the brethren in companies, making selections of suitable men, some to proceed to the Gentile settlements to obtain work for provisions and clothing, others to put in crops at home and look after the families of those who were called away, to repair wagons, making new ones out of old, and to manufacture chairs, barrels, tubs, churns, baskets and such other articles as could be disposed of to advantage in the neighboring settlements.

In creating the desirable and necessary union and perfecting these arrangements, he met with much opposition from some who professed to be Latter-day Saints, in consequence of their ignorance and selfishness; but through the blessings of the Lord, he succeeded in having his plans successfully executed.

He sent Elders Dana and Campbell, two intelligent and judicious brethren, to the State of Ohio and other parts of the country, to solicit aid, to invite rich Gentiles to contribute to the wants of the Saints and assist them in their journey westward. They succeeded in gathering funds amounting to about six hundred dollars. The arrangements entered into resulted in supplying the people with abundance of food and clothing, besides facilitating the exodus of those who wished to proceed on the journey as early as practicable.

Now [Lorenzo's] journal speaks: "I had the pleasure of taking a wagon load of provisions up to the Bluffs, and in behalf of the Saints of Pisgah, presenting it to President Brigham Young as a New Year's gift, who manifested a warm feeling of gratitude for this kind token of remembrance.

"During the long winter months, I sought to keep up the spirits and courage of the Saints in Pisgah, not only by inaugurating meetings for religious worship and exercises, in different parts of the settlement, but also by making provisions for, and encouraging proper amusements of various kinds. These entertainments corresponded with our circumstances, and, of course, were of a very unpretentious and primitive character; their novel simplicity and unlikeness to anything before witnessed, added greatly to the enjoyment. They were truly exhibitions of ingenuity.

"As a sample, I will attempt a description of one, which I improvised for the entertainment of as many as I could reasonably crowd together in my humble family mansion, which was a one-story edifice, about fifteen by thirty, constructed of logs, with a dirt roof and ground floor, displaying at one end a chimney of modest height, made of turf cut from the bosom of Mother Earth. Expressly for the occasion we carpeted the floor with a thin coating of clean straw, and draped the walls with white sheets drawn from our featherless beds.

"How to light our hall suitably for the coming event was a consideration of no small moment, and one which levied a generous contribution on our ingenuity. But we succeeded. From the pit where they were

buried, we selected the largest and fairest turnips, scooped out the interior, and fixed short candles in them, placing them at intervals around the walls, suspending others to the ceiling above, which was formed of earth and cane. Those lights imparted a very peaceable, quiet, Quaker-like influence, and the light reflected through those turnip rinds imparted a very picturesque appearance.

"During the evening exercises, several of my friends, in the warmest expressions possible, complimented me and my family for the peculiar taste and ingenuity displayed in those unique and inexpensive arrangements.

"The hours were enlivened, and happily passed, as we served up a dish of succotash, composed of short speeches, full of life and sentiment, spiced with enthusiasm, appropriate songs, recitations, toasts, conundrums, exhortations, etc., etc. At the close, all seemed perfectly satisfied, and withdrew, feeling as happy as though they were not homeless.

"In Pisgah, my family was composed of the following individuals: Mary Adaline (my eldest wife); Hyrum, Orville and Jacob, her sons by a former husband; Charlotte, Sarah Ann, Harriet Amelia. Porter and John Squires continued as members of my family until we arrived in Salt Lake Valley, and, in fact, till I returned from my Italian mission.

"All of the women above mentioned were sealed to me as my wives in the temple at Nauvoo, where we all received our second anointings.

"In Pisgah, Charlotte gave birth to a daughter (my first-born), which we named Leonora, after my eldest sister. Also Adaline gave birth to a daughter, named Rosetta, after my mother. Little Leonora was taken sick and died, and with deep sorrow we bore her remains to their silent resting place, to be left alone, far from her father and the mother who gave her birth. Sarah Ann also gave birth to a daughter, named after my sister and her mother, Eliza Sarah.

"Before the spring opened and grass grew sufficient to sustain our stock, we were under the necessity of felling trees, to feed our animals upon the binds and twigs, to keep them alive. In the latter part of winter, my only cow sickened and died, a loss which we seriously felt. She had been a great help to us on our journey, by supplying us with milk, was remarkably domesticated, kind and gentle. She was a present from Sister Hinckley, of Portage County, Ohio. People familiar with the circumstances of the Saints at that time would readily pardon my family for shedding a few tears on the occasion. Incidents which in after years would seem of very little or no consequence were at that time subjects of grave consideration.

"One night, when our animals were driven into the corral, after having browsed among the tree tops through the day, it was discovered that one steer was missing. Early the next morning, with great anxiety, we went in search of it. About a mile from home we came to the river, along the bank of which our stock had been

Several families were entirely out of provision, and dependent on the charity of their neighbors, who, in most cases, were illly prepared to exercise that virtue.

feeding. The stream was much swollen in consequence of the melting snow and ice. For a long time our search was fruitless; at last, when about to give up the pursuit, I discovered, on the opposite side of the river, the head and horns of my drowned ox protruding out between some large cakes of ice. I must confess a feeling of sadness stole over me at the unwelcome sight. It broke up one of my teams which it really seemed impossible for me either to spare or replace."

Early in the spring of 1848, Lorenzo was counseled by President Young to join him and his company, and proceed to the valleys of the mountains. Prompt to the instructions, he organized a company comprising about twenty-five families and started westward. On arrival at the "Horn," he was appointed captain over one of the "hundreds," embracing one hundred wagons. He selected Elder Leman Hyde captain over one "fifty," and Elder John Stoker captain of the other "fifty."

On the day his company left their encampment at the "Horn," another wife, Eleanor, was sealed to him by President Brigham Young. The journal says: "I managed to discharge my obligations as captain of my 'hundred,' very satisfactorily, for which I felt truly grateful to the Lord." ▼

Excerpted from *Biography of Lorenzo Snow* by Eliza R. Snow

Stocking Up For The Trip

On Oct. 29, 1845, the Nauvoo Neighbor printed the following "Bill of Particulars" for pioneers planning an emigration to an unknown place somewhere in West:

1 good strong wagon well covered with a light box	A few pounds dried beef or bacon
2 or 3 good yoke of oxen between the ages of 4 and 10 years	5 lbs. dried peaches
2 or more milk cows	20 lbs. dried pumpkin
1 or more good beefs	25 lbs. seed grain
3 sheep if they can be obtained	20 lbs. soap
1,000 lbs. of flour or other bread or bread stuffs in good sacks	15 lbs. of iron and steel
1 good musket or rifle to each male over the age of 12 years	A few pounds of wrought nails
1 lb. powder	One or more sets of saw or grist mill irons to company of 100 families
4 lbs. lead	1 good seine (fishing net) and hook for each company
100 lbs. sugar	2 sets of pulley blocks and ropes to each company for crossing rivers
1 lb. cayenne pepper	25 to 100 lbs. of farming and mechanical tools
1 lb. black pepper	Cooking utensils to consist of bake kettle, frying pan
1/2 lb. mustard	Tin cups, plates, knives, forks, spoons and pans (as few as will do)
10 lbs. rice	A good tent and furniture to each two families
1 lb. cinnamon	Clothing and bedding to each family, not to exceed 500 lbs.
1/2 lb. cloves	10 extra teams for each company of 100 families.
1 dozen nutmegs	
25 lbs. salt	
5 lbs. saleratus (bicarbonate for raising bread)	
10 lbs. dried apples	
1 bushel beans	



In addition to the above list, horse and mule teams can be used as well as oxen. Many items of comfort and convenience will suggest themselves to a wise and provident people and can be laid in the season; but none should start without filling the original bill.

Which Zion Stands with



Hills Surrounded?

by Daniel D. Rona



I used to live in the new Zion, Utah, and I loved the mountains! Now I live in the old Zion, Jerusalem, and I still love the mountains! Yes, I still see the picture of the mountains in Utah rising more than ten thousand feet above sea level with Salt Lake City at just over four-thousand feet elevation. And now in Jerusalem, my home for more than twenty-one years, I actually live in the picture of almost three-thousand feet elevation. I can see in modern Israel the snow capped peaks that are over nine-thousand feet above sea level.

There are many more parallels to the two Zions, they share the same birthday and both peoples are ethnically related. Their people have kept written histories. They keep unique religious and dietary customs. Both have been persecuted, received annihilation

*When
the State of
Deseret
requested*



orders and have been scattered. They have also been blessed of the Lord and are experiencing a gathering to their respective Zions. These two Zions were settled in wildernesses that now blossom like a rose! Each Zion was a people with one God. The secret is that two Zions are actually one family with one God. Their physical homelands even are parallels. Both have a fresh water lake that flows through a Jordan River into a salt lake. In Hebrew the Dead Sea is even called The Lake of Salt or the "Salt Lake!" For a while it seemed that the growths of both peoples were parallel. By 1996 the population of "Mormons" at more than nine million had bypassed Israel with just less than seven million. Memberships of both nations are coming in from all corners of the earth. In the case of the Jews it usually happens when persecution rises. For example, just less than a million Jews have gathered into Israel from Russian speaking countries in the past seven years. In the Jerusalem LDS Branch there are already more than three dozen Russian speaking members as part of this immigration. It is exciting to see a foreshadowing of the families of "Joseph" and "Judah" coming together. It is truly the rebirth of an ancient family.

One hundred years ago, Utah was "born." Three thousand years ago Jerusalem was "born." Last year, I was making some arrangements for Utahns to cele-

brate their 1996 centennial in Jerusalem and for Jerusalemites to celebrate their 1996 tri-millennial in Utah. The former Mayor of the Holy City, Teddy Kollek, laughed as he quipped, "You always want to be our little grandchild, don't you?" He is the one that accepted an offer from Latter-day Saints (mostly from Utah) to donate for the beautification of Jerusalem by funding the Orson Hyde Park.

The western nation of Zion, the Mormons, announces that they are descendants of Israel mainly through Joseph the chosen son and then through his chosen son Ephraim. The eastern nation of Zion, the Jews, are descendants of Israel, mostly thinking they are probably through Judah. The history of the Jews is preserved in the Bible, which in any case is more about

*statehood,
the name was
changed to
Utah. Utah
means in the
tops of the
mountains.*

Judah and his family and their prophets than any other tribe living in the "Crossroads of the East." The Mormons get their name from a history of Israelites who left Jerusalem six-hundred years before Jesus' time. Their prophets included a man named Mormon who compiled the history now known as the Book of Mormon. Their records indicate that both peoples were to know about each other.

The word of the LORD came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. Ezekiel 37:15-18

There is something intriguing about the two Zions. The capital of Mormon Zion, at this point in history, is Salt Lake City, Utah. It is a beautiful valley surrounded by mountains. The capital of Jewish Zion is

Jerusalem, Israel. It is also surrounded by mountains. Six canyons lead up to Jerusalem. At the top of each canyon stands a mountain peak. Therefore, the direction to Zion was always indicated as upwards.

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. Ezra 1:3

On the other hand, when the State of Deseret requested statehood, the name was changed to Utah, presumably after the Ute Indians. It turns out that in their language, Utah means in the tops of the mountains.

The biblical tribe of Judah was centered in the Jerusalem mountains and the names Judah and Utah are most probably linguistically related. One Mideast scholar, John Tvedtness, once suggested that an Arab town named Yttah, which is located in the hills (wilderness) of Judah by Hebron, was likely the town of John the Baptist who came from Judah or "Judaea." (Before this idea, Judah was just considered an area).

In those days came John the Baptist, preaching in the wilderness of Judaea. Matthew 3:1

It is likely that the words of "Zion" and "going up" and "tops of the mountains" carry symbolism that can teach us deeper and sacred meanings. The Lord had selected the tops of the mountains to foreshadow, complete and reflect his saving grace for all mankind. Let us take a closer look at the symbolism of the ancient "tops of the mountains."

A thousand years before Jerusalem was founded by David, Abraham was instructed to go to Mount Moriah with his son Isaac to perform an unusual human sacrifice. This was a direct contrast to the human sacrifice that Abraham was spared from when he lived in the Ur of Chaldea. When Abraham was about to draw the blood and breath from his firstborn son of his wife Sarah, an Angel stopped him. The instruction given was symbolic.

...God will provide himself a lamb for a burnt offering: ...And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns:



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related.

and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. Genesis 22:8-13

For another two thousand years, other animals were offered as a substitute for the lamb that was promised. They had to be firstborn and unblemished and they were offered in the Temple built on Mount Moriah in the hills of Judea.

And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it on the side of the altar northward before the LORD. Leviticus 1:10-11

The Lord came to Jerusalem to complete the most meaningful and sacred gift of atonement. His mortal life ended on a cross on Mount Moriah, north of the Temple, outside the city walls.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Hebrews 13:12

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. John 19:17-20

After Jesus' crucifixion in just about as many years as his lifetime, the Jewish population was misled by zealots to revolt against the Romans. They didn't want the Roman King and expected a Jewish King to conquer the enemy. The revolt resulted in the fulfillment of Jesus' prophecy of the utter destruction of Jerusalem and its Holy Temple.

And Jesus went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matthew 24:1-2

The sad thing about the zealots who fought against the Romans was that they did not understand the simple statement that Jesus had made when asked where allegiance should be given.

...Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. Matthew 22:21

In fighting the Romans, the Jews lost their Temple and the entire city of Jerusalem was destroyed and covered with earth. Even salt was poured on it to kill any growth. But Jerusalem was rebuilt and conquered and then destroyed, rebuilt and conquered time after time. Peoples of different lands became the occupiers. Jews were scattered until virtually none remained in the land specifically set apart for their inheritance.

Jerusalem shriveled in size and population, but it never completely died.

As the Jews scattered they began to yearn for a return. Those that remained somewhat religious prayed daily, Next year in Jerusalem. They probably thought their prayers were empty and their hope was hollow. The population of Jews became a nation in dispersion, known as the diaspora. However, God heard those prayers and he kept his promises.

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. Isaiah 2:2-3

The promises of the gathering started fulfilling when the Lord's House was built in 1836. The keys of the gathering of Israel were also restored at that time to another part of the family of Israel, the Ephraimites.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name. For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house. Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house. Yea the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house. And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen. After this vision closed, the heavens were again opened to us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. D&C 110:7-11

Then, by direct instruction of the Prophet Joseph Smith, Orson Hyde was sent to Jerusalem, in what was then called Palestine, to specifically dedicate the land for the return of the Jews and Abraham's covenant people. On October 21, 1841 he went on the Mount of Olives, opposite and above Mount Moriah and prophetically wrote the prayer God had revealed to him.

A man named Theodore Herzl was born nineteen years later. He would be later known by the Jews as the father of Zionism. A gathering was started. Much of that gathering was in direct response to the persecution that both Jews and Mormons were experiencing.

The Mormon gathering in Utah was a direct result of the persecution of the Saints in Missouri and later in

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what was then

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dedicate the

land for the

return of the

Jews and

Abraham's

covenant people.

Nauvoo. A part of their plea to the Lord implies a Zion, a place of safety.

We ask thee, Holy Father, to remember those who have been driven by the inhabitants of Jackson county, Missouri, from the lands of their inheritance, and break off, O Lord, this yoke of affliction that has been put upon them. Thou knowest, O Lord, that they have been greatly oppressed and afflicted by wicked men; and our hearts flow out with sorrow because of their grievous burdens. O Lord, how long wilt thou suffer this people to bear this affliction, and the cries of their innocent ones to ascend up into thine ears, and their blood come up in testimony before thee, and not make a display of thy testimony in their behalf? Have mercy, O Lord, upon the wicked mob, who have driven thy people, that they may cease to spoil, that they may repent of their sins if repentance is to be found; But if they will not, make bare thine arm, O Lord, and redeem that which thou didst

appoint a Zion unto thy people. D&C 109:47-51

The Ancient Israelites were told of being scattered and that the Lord would remember his covenant and bring them back to Zion.

And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. Deuteronomy 4:27-31

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Psalms 137:1

For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Isaiah 51:3

Therefore the redeemed of the LORD shall return, and



come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. Isaiah 51:11

Now in these latter-days it appears that the two Zions are paralleling in their gathering. Two parts of the House of Israel started “up to Jerusalem” and “up to Salt Lake City.” Latter-day Saints started gathering to Utah, and Jews started gathering to Israel. The great “crossroads” became meaningful as a focal point again.

The special meaning of the crossroads has always been a visual subject to me. Years ago when I was at KSL Radio in Salt Lake, Spence Kinnard and I would jest about me returning to the crossroads of the East. I did just so in 1974. In 1991, when I was asked (among many) to fly in from Jerusalem to audition for the Spoken Word Broadcasts in Salt Lake City, I told the producer afterwards that I would return to Israel. I then suggested that if the Tabernacle Choir ever came to Jerusalem I could be the local announcer there. However, I would begin the program with the words, “From the crossroads of the East.” The choir broadcasts still beam from Salt Lake City with the words, “From the crossroads of the West.”

Great pilgrimages are coming to both crossroads. Tourism is probably the greatest interest of the two Zions than anything else. Yet quietly, other technology, agricultural and scientific advances are making the two Zions important and valuable to the rest of the world. Just a few years ago, Utahns were the major providers of water, soil and desert reclamation to the struggling birth of the young nation of Jews. And the Jews still don’t have an idea of whom this modern Joseph is.

The ancient parallel is found in the story of ancient Joseph, he blessed his family before they knew who he was. But, I think that a genetic memory may still be working. That is probably why the former Mayor of Jerusalem said as he received the one-million dollar donation in 1979 for the Orson Hyde Park, “I accept this donation from one Zion to the other Zion.”

The Old Zion started three-thousand years ago when David, under God’s command, entered the Jebusite city and established the Lord’s City, a place for the Lord’s House. David proved himself politically, militarily and spiritually. He became the finest King Israel ever had. Modern Jews honor young lads at age twelve or thirteen at their Bar Mitzvah by singing, “David King of Israel.” They expect another King, a Davidic descendant. They get this hope from thousands of years of tradition and scriptures.

But they shall serve the LORD their God, and David their king, whom I will raise up unto them. Jeremiah 30:9

And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

Ezekiel 34:24

The former

Mayor of

Jerusalem said

as he received

the million

dollar dona-



tion for the

Orson Hyde

Park, “I accept

this donation

from one Zion

to the

other Zion.”

Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days. Hosea 3:5

Then in new Zion, just a hundred years old, there is some knowledge of this King or servant. By revelation, the prophet Joseph Smith answered questions about the descendants of Jesse, the father of David.

Who is the stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah? Verily thus saith the Lord: It is Christ. What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the Stem of Jesse? Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power. What is the root of Jesse spoken of in the 10th verse of the 11th chapter? Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days. D&C 113:1-5

These servants of the Lord, descended from Joseph and Judah will not be the Kings, because they are servants of the King of Kings. They will assist in a great family reunion, two families of Joseph and Judah with one brother, our King. There will be a unity, politically, militarily and spiritually. It will be a wonderful celebration.

So as we celebrated our respective birthdays in 1996, we also reflected on our other similarities. We are from the same family, we have unique histories of our people and their prophets. We relate in so many religious customs, even with a dietary law, “Kashrut” (kosher food) for one, and the “Word of Wisdom” for the other. We are gathering and our deserts are blossoming, (I must add that Israel exports more roses than any other country in the world.) God knows we are one people with one God. It seems that each family calls him by a different name. We have combined technologies in harvesting the minerals of our Salt Lakes. Our families are gathering from all over the world up and into our two Zions. Soon it will be evident as Isaiah said that the Word will come from Jerusalem and the Law from Zion. The Word came. He will come again, to his house in the tops of the mountains.

There sure is something special about these mountains. They protect Zion, they stand up so that all can see. As a Jew and a Mormon I see both Zions in the mountains. I love them. I love Him who brought me to the Mountain of the Lord’s House. I invite you to come up to Jerusalem, wherever you are. See for yourselves, both Zions stand with hills surrounded. ▼

Daniel Rona is the founder of the Ensign Foundation, a nonprofit charity dedicated to bringing the peoples of Judah and Joseph together. He also has led LDS tours in the Holy Land for more than 20 years with Israel Revealed.

Chapter Commemorates St. George Temple Quarry Trail

COTTON MISSION CHAPTER

The Cotton Mission Chapter of the Sons of Utah Pioneers completed a two-year project to restore the St. George Temple Quarry Trail when a special plaque at the quarry site was dedicated.

Chapter members have been involved in an impressive effort to improve the trail and install appropriately marked benches for the convenience of interested visitors. The new plaque, the site, the trail and the benches were dedicated late last year during ceremonies attended by SUP National President Richard S. Frary and Past President Vernon J. Taylor.

The trail has a fascinating history. At the beginning of construction during the early 1870s, hundreds of tons of volcanic rocks from the quarry were pounded into the marshy earth on three sides prior to the laying of the foundation. Cutting the rocks and hauling them to the temple site was a phenomenal feat, especially considering the tools and equipment that was available to the workers. "They were amazing people," said project Chairman Wells Meeks. "A lot of people would have looked for an easier way."

The Southern Utah pioneers built the trail from the temple site to the south end of the West Black Hill, hauling huge slabs of rock hung from the bottoms of wagons pulled by horses. According to St. George-area journalist Scott Van Winkle, the trail is "recognized as a testament to the pioneers' ingenuity and dedication."

The plaque honoring the quarry was anchored into the face of one of the large rocks at the site. It reads: "This is where the rock was quarried for the foundation of the St. George Temple of The Church of Jesus Christ of Latter-day Saints. Lava flowing from volcanoes to the north formed this rock, which is impervious to the alkali and water found in the soil where the temple was to be built. The stone was quarried into slabs averaging 10 feet long, 42 inches wide, 13 inches thick and 5,500 pounds in weight. The unique method of loading them for hauling was by placing the stone on six inches of soil, straddling it with the wagon, securing it to the undercarriage and then removing the dirt from under the rock. The quarry was active during the early 1870s."

The city of St. George assisted in securing the right of way for the trail project. Eight local Boy Scouts helped build the trail head as Eagle Scout projects. A Pioneer Sesquicentennial Fund grant provided financial assistance for the project, and there may be interest in widening the trail and improving the entrance to it during the Pioneer Sesquicentennial year.

PIONEER HERITAGE CHAPTER

New Officers Elected

Robert R. Scott has been elected as the new president of the SUP's Pioneer Heritage



Submitted by Lerue W. Winget

and John O. Anderson

Chapter Eternal

In loving memory of our SUP brothers who have recently joined their pioneer forbears on the other side of the veil:

Milton V. Backman, 98
Salt Lake City, Utah
Sugarhouse Chapter

Vernon Black, 85
Kanab, Utah
Red Rock Chapter

Joseph Brown, 93
St. George, Utah
Cotton Mission Chapter

Golden A. Buchmiller, 74
Salt Lake City, Utah
Temple Quarry Chapter

Frank C. Dunlavy
Tooele, Utah
Tooele Settlement Canyon Chapter

Raymond P. Gledhill
Ogden, Utah
Ogden Pioneer Chapter

Elon S. Hanson
Salt Lake City, Utah
East Mill Creek Chapter

Joseph B. Haycock
Kanab, Utah
Red Rock Chapter

Alfred R. Holfert
Salt Lake City, Utah
Sugarhouse Chapter

Lewis Dale King, 73
Salt Lake City, Utah
Olympus Hills Chapter

George F. Krebs
Sandy, Utah
Temple Quarry Chapter

George F. Larkin
Ogden, Utah
Ogden Pioneer Chapter

Ralph W. Monk
Ogden, Utah
Ogden Pioneer Chapter

Lynn N. Murdock, 87
Salt Lake City, Utah

Mark H. Nichols, 95,
Salt Lake City, Utah
Salt Lake City Chapter

Walter O. Peterson, 92
Salt Lake City, Utah

Ford Thomas Rose, 84
Salt Lake City, Utah

Charles Elmo de St. Jeor, 81
Salt Lake City, Utah
Olympus Hills Chapter

Alan S. Young Sr., 87
Salt Lake City, Utah

Pioneer rejoices in the lives of these good men, and extends its sympathies and good wishes to families and loved ones.

Chapter in Salt Lake City. Other officers for the 1997 year include Arturo Martinez, past president; Kay Blackner, president-elect; Ortho Fairbanks, secretary; Ernest Salt, treasurer; and Milton G. Widdison, historian.

And here's an interesting note from the Pioneer Heritage Chapter: "In reviewing our history, we learned that 25 of the charter members of our chapter are still taking an active part in chapter activities, which I find quite remarkable," said President Scott. "This is more than half of our membership. The chapter was chartered in 1978, which means that these good men have been working in behalf of the SUP for 18 years. This is quite an example for those of us who are relatively new in the organization."

How about it, chapters? Can anyone beat that record?

TEMPLE QUARRY CHAPTER

A Visit From "Live" Pioneers

"Live" pioneers presented the program at a recent dinner meeting of the Temple Quarry Chapter.

"I am George Harvey Harris," said George Harris, who was portraying his pioneer forbear of the same name. "I was born May 27, 1834, in Worle, Somersetshire, England. I am the seventh of nine children. I have four brothers and four sisters."

Harris, who came up with the idea for the program along with his wife, Marilyn, was one of eight chapter members who represented their pioneer ancestors. The result was an interesting inside view of pioneer life.

"In 1847, when I was 13 years of age, the Mormon missionaries came to my home and introduced me to the LDS religion," said Harris as the pioneer Harris. "At the age of 20 I became a member of Queen Victoria's Royal Guard. While I worked for the Queen, I met Margaret Daley, who was born in Dublin, Ireland. She had come to London to live with her sisters. One night while I was courting Margaret, the London fog came up so thick and dense that I ran into an iron lamp post and broke one of my front teeth. Thereafter, I called it my 'sparking tooth.'" Marilyn Harris spoke as her ancestor, Margaret Mann Foutz. "I was born Dec.

Myron Abbott (LSL)	Steven P. Fifield (AL)
D. Watson Adams (LSL)	Dr. Leslie J. Fyans (AL)
Arnold G. Adamson Jr. (OGP)	Chester Monsen Gilgen (CM)
Clyde H. Armstrong (BE)	David Hall (WW)
Merlin W. Ballard (HV)	Roland A. Hall (HV)
Elwood D. Benson (LSL)	Lester H. Healey (JRT)
Jim Benson (LSL)	Richard N. Holzapfel (AL)
William E. Bradshaw (OGP)	Jon M. Huntsman (TP)
Clifford G. Bryner (AL)	Robert F. Jennings (OGP)
Lowell H. Christensen (AL)	LaMar G. Jensen (LSL)
Blair P. Dahl (OGP)	Joseph Horne Jeppson (AL)
Steven Decker (AL P)	Grant V. Johnson (AL)
Dwane Egan (AL)	Leonard O. Kingsford (JRT)
David B. England (AL)	Marlin Kent Larsen (TMV)
Don F. Ensign (MILLS)	Bruce de W. Matheson (AL P)
J. Philip Eves (AL P)	New Merton Mitchell (LSL)
Karl S. Farnsworth (BY)	Joseph Moon (AL)

11, 1801, in Thomastown, Pa.," she said. "I was left an orphan when I was a baby, and was brought up when strangers took me in." Margaret's marriage to Jacob Foutz, a brick layer, their conversion to the LDS Church and their miraculous survival of the Haun's Mill Massacre were also retold.

Other chapter members who participated in the "live" pioneer program were Calvin Brady, Reed and Enid Newbold, Frances Bills, Carol Buchmiller, Dick Landeen and Eleanor Munk. Several were in period costumes, and a display table showed a variety of pioneer artifacts brought by chapter members.

The preceding was the final "Chapter News" submission by long-time Pioneer correspondent Golden A. Buchmiller, who passed away about two weeks after this was written. His regular, well-prepared contributions will be missed.

EAST MILL CREEK CHAPTER

Speakers Bring Out Big Crowds

Several speakers and presentations have been bringing out record crowds to the monthly dinner meetings of the East Mill Creek Chapter in Salt Lake City.

The biggest crowd—nearly 100 members and guests—attended the October meeting, during which W. Cleon Skousen spoke about his 27-year study of the private writings of America's Founding Fathers, the teachings of ancient and modern prophets and the scriptures. In November, Dr. Jay Haymond of the Utah

New Members

Thell S. Naegle (BY)
William D. Price (AL)
William D. Reedy (WW)
James C. Robinson (AL P)
Carlos Gordon Roundy (AL)
Lamont E. Shupe (OGP)
K.E. Stoker (AL)
Karl S. Stoker (AL)
Robert R. Sullivan (AL)
Verl Taylor (LSL)
Thomas D. Toyn (BY)
Robert S. Webb (AL)
A. Bryan Weston (AL)
Albert Carlyle Wood (BY)
Charles E. Woodbury (AL)
Martin Ray Young Jr. (ME)

State Historical Society described Utah's crusade for statehood. And in January they heard from Elder George I. Cannon, former member of the LDS Church's Second Quorum of the Seventy, who was recently released as president of the Salt Lake LDS Temple.

Name Memorializations

Those who have given money to memorialize the names of their pioneer ancestors will be interested to know that the new plaque is now hanging on the south wall of the entrance hall at SUP National Headquarters in Salt Lake City.

"The many names on all the plaques have been truly appreciated," said Florence Youngberg, who has coordinated the project for the National Office. "We have had many visitors who spend time looking for the names of their ancestors. Invariably, they ask if we have any information about them. Many times we are able to say 'yes,' but there are also many names on those plaques for which we have not yet received a history."

As a result, the National Office is asking that all SUP members make sure that a brief written history is submitted for all pioneer names that have been memorialized. "The history doesn't have to be long—any length will be greatly appreciated," Youngberg said. "Something about the lives of these hardy souls who braved so much to come West should be on file in our library."

For more information, please call Florence at (801) 484-4441.

Payback Time

The Mormon Battalion boys had marched, walked and limped for 2,000 miles—from Council Bluffs, Iowa, to Ft. Leavenworth, over the plains of Kansas, across the deserts of the Southwest to the Pacific Ocean. Six months on the way, they were lean and exhausted and numbered only 350 of the 500 who had left Iowa in June of 1846, just a few months after being driven from Nauvoo. Upon arriving in San Diego, they were directed to Pueblo de los Angeles for an expected skirmish with troops of the Mexican General José Flores, last seen at San Pasqual.

One trooper, Willard G. Smith, was an 18-year-old drummer and survivor of the Haun's Mill massacre. He had been only 11 years old when frenzied Missouri mobbers stormed into the Haun's Mill settlement, killing his father and 9-year-old brother. He had carried his badly wounded 6-year-old brother, Sadius, from the blacksmith's shop, which had been besieged by the mob and where his dead brother had been shot.

Near the front of the battalion was Capt. Levi W. Hancock, who had served in the First Quorum of the Seventy in Kirtland with Willard's uncle, Sylvester Smith. As they came into what was then the little Mexican town of Pueblo de los Angeles, Hancock was confronted by a scruffy looking vagabond—a pitiful, decrepit fellow.

"What can I do for you?" the captain asked.

"If there be any Mormon soldier here who was at Haun's Mill in 1838, let me talk to him," the man said, his twisted, agonized face grimacing even more. He began to tremble and weep. "I shot a little boy's brains out and saw them gushing out all over his dead body!" he wailed. "I can't forget that horrible scene in the blacksmith's shop! Killing is too good for me! Destroy me!"

Capt. Hancock knew well the tragic story of Haun's Mill, and he was aware of Willard's losses there. He hesitated for a moment as the man continued to sob at his feet. "Come," he said at last. "I'll take you to that little boy's brother."

by

Paul W. Hodson



Willard looked at the man, dumbfounded. Confusing emotion swelled within him as he recalled the unforgettable scene he had experienced as a youngster. His jaw tightened; his teeth clenched. For years he had promised himself that one day he would find and kill the men who had murdered his brother and his father. After a long pause, Willard responded to the man's question: "He was my little brother. I found him in the blacksmith's shop, bleeding, with his brains scattered on the floor."

The broken-down tramp fell to his knees in front of Willard, bared his chest and pled with the young man to execute him. It was a moment for which Willard had hoped for years, and yet he hesitated to extract his revenge. He found himself wishing he could talk to his mother, Amanda Barnes Smith, who had been widowed, lost one son and left with another son with his hip shot out as a result of the events at Haun's Mill. How would she feel about this? Would she be bitter and filled with rage? Would she encourage Willard to aim his rifle and pull the trigger at the man who had brought so much destruction and sadness to their family? He didn't think so.

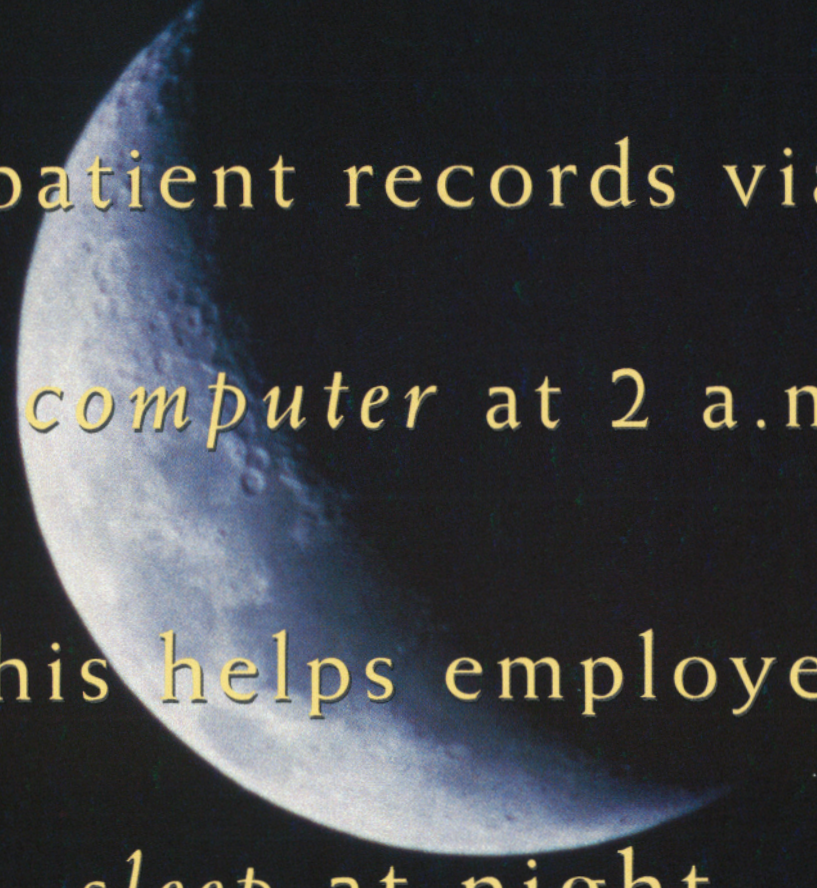
The odd-looking man with tattered clothes, unshaven face and gaunt eyes threw himself prostrate on the ground at Willard's feet. "I did that terrible deed!" he cried. "Kill me! I beg you! Kill me!"

As Willard looked down upon the suffering wretch, years of accumulated anger melted away, replaced by pity. "I have no wish to kill you," he said. "Go your way."

"No!" the man screamed in tortured anguish. "I can't live any longer with that memory! Take your gun and kill me! Take me out of my misery!"

"There is a just God in heaven who will avenge that crime," Willard said. "I will not stain my hands with your blood." The man continued to wail as Willard returned to his campsite. For the first time in many years, the young battalion soldier felt at peace. As for the tramp, he loitered around the camp for days, begging to be killed until the officers had him driven away. He was last seen stumbling down the road, a ghostly spectacle of unremitted torment crying out for judgment. ▽

From Never Forsake: Legacy of the Haun's Mill Massacre by Paul W. Hodson, a great-grandson of Amanda Barnes Smith and a grandson of Sadius Smith, the wounded little boy Willard saved from the blacksmith's shop.



Doctors can *access*
patient records via
a computer at 2 a.m.
This helps employers
sleep at night.

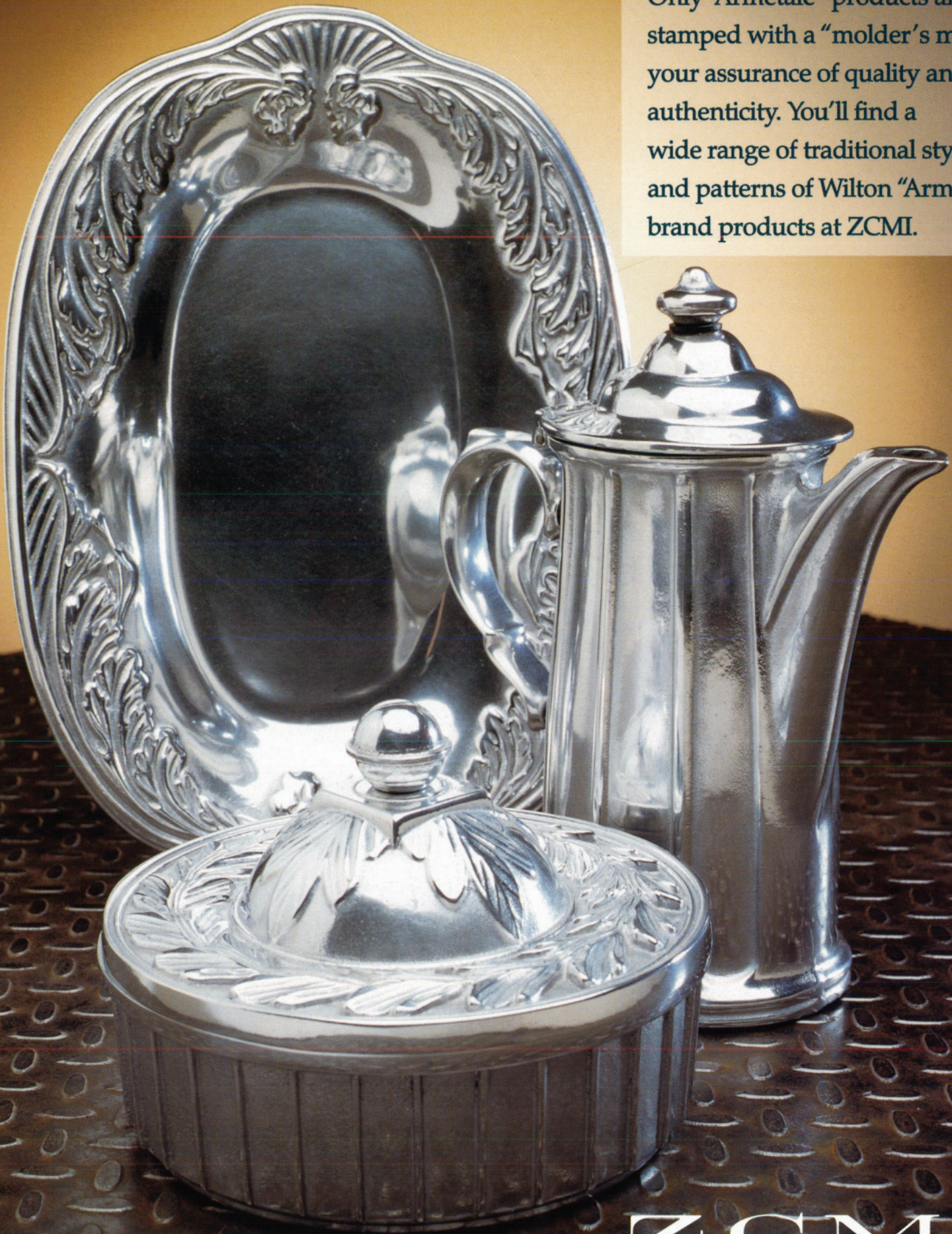
All health care providers have systems in place in an effort to offer better care. Yet, the people of Intermountain Health Care saw an opportunity for a new kind of system. A computer database, which is updated at a patient's bedside. With all the information doctors and specialists may need, right at their fingertips, 24 hours a day. This system not only improves the care our patients receive, it's saving over \$5 million annually. It illustrates how the people of IHC come together to find ways to increase health care quality, while lowering costs. Employers, in particular, find a result like increased quality at less cost quite comforting. And it's an example of how doctors, hospitals and health plans are working together for you.



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